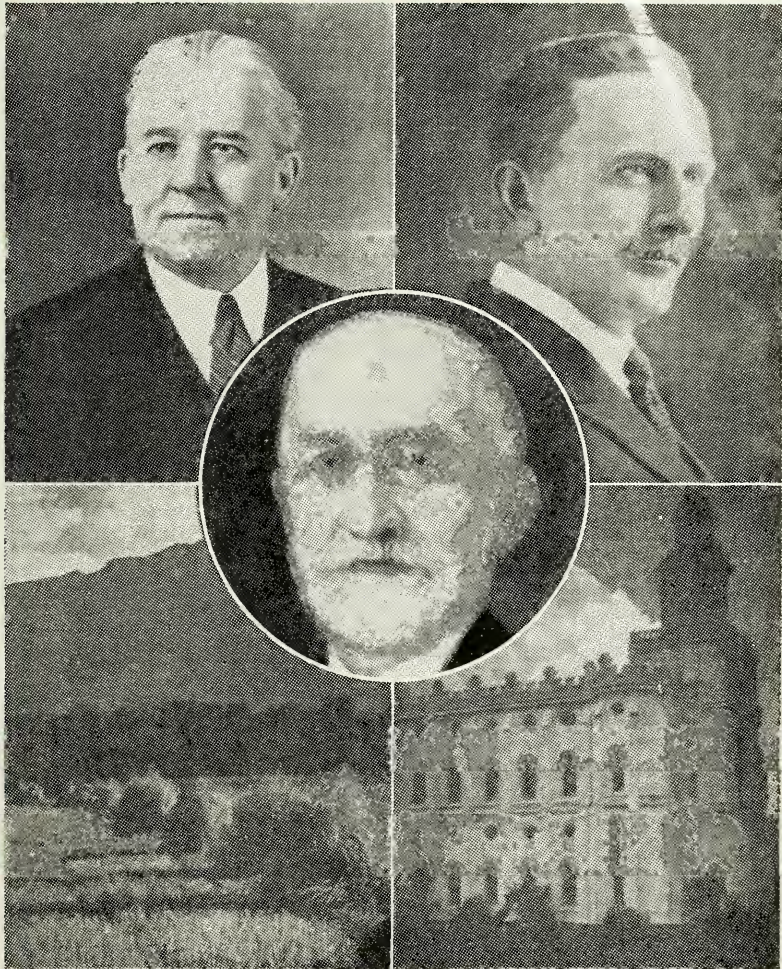


Millennial Star



The Books Are Closed For 1939

POETRY

CHRISTMAS GIFT

SECOND PRIZE CHRISTMAS POEM

Give me, instead of beauty, Lord—
A humble contrite heart.
That I may learn humility
And always do my part.

A patient soul, like unto Thine;
Courageous, chaste and true;
That Thy virtuous spirit may be mine,
My hope, Oh Lord, I find in You.

When trials come, when I am tried,
May I be true, as true as steel—
Be Thou my Saviour and my Guide—
And always, Lord, Thy presence feel.

Dear Father, God, give me this gift;
The gift of truth and love.
In paths of righteousness may I walk
Which lead to roads above.

—*Robert D. Rogers*

HOW STILL ARE THE WAYS OF GOD

Have you ever thought, my friend,
As daily you toil and plod
In the noisy paths of man,
How still are the ways of God?

Have you ever paused in the din
Of traffic's insistent cry
To think of the calm in the cloud,
Of the peace in your glimpse of sky?

Go out in the growing fields
That quietly yield you meat,
And let them rebuke your noise
Whose patience is still and sweet!

—*Arthur Upson*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 52, Vol. 101

Thursday, December 28, 1939

Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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EDITORIAL

1840—1940 *by Hugh B. Brown* - - - - - 824

CHURCH FEATURE

Studying And Understanding The Scriptures
by Elder Richard R. Lyman 818

SPECIAL FEATURES

The Prayer Of A Good Game Guy - - - - - 821
The Protestors Of Christendom *by James L. Barker* - 822
The Purpose Of Life *by Elder Lowell L. Bennion* - - 826

POETRY - - - - - Frontispiece

STORY

Following The Star *by Margaret Walker* - - - - 828
Leeds District Conference - - - - - 831
Glances At Church History - - - - - 832

DEPARTMENT

From The Mission Field - - - - - 832



THIS WEEK'S COVER

A COMPOSITE of STAR covers is printed on this week's STAR to remind our readers of the passing of another year of British Mission history. Much has happened in the past twelve months to bring joy and satisfaction on one hand and anxiety and hardship on the other to all of us. May we learn much from the experiences of the year and ever look to the future with determination of mind, fearlessness of heart, and faith in the Lord Jesus Christ.



IN THIS ISSUE

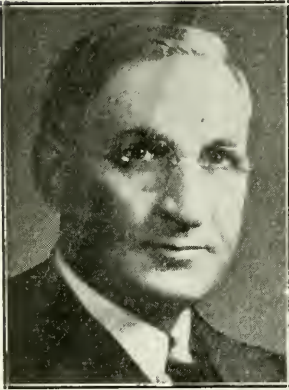
WHAT benefits may I expect to receive through reading and studying the holy scriptures? See page 818.

Two men follow their stars. One—the star of success; the other—the star of the Gospel of Jesus Christ. See page 828.

Studying And Understanding The Scriptures

By ELDER RICHARD R. LYMAN

Of the Council of the Twelve



Apostle Lyman

I DESIRE to make an appeal to the Latter-day Saints to increase their interest in reading, studying, learning, and understanding the scriptures. I regard it as important for all of us to read the scriptures more frequently, to understand the scriptures more thoroughly and to live more accurately in accordance with the high ideals laid down therein.

Much has been done to give the people of the Church unusual opportunities to study the great fundamentals of religion, to become acquainted with the doctrines of the holy scriptures and to have awakened in them a desire and an ambition to live in accordance with the very highest religious ideals and standards.

The many efforts put forth indicate the intensity of the interest that has existed in the Church and in the minds of its leaders in the study, understanding, and practice of the teachings of the scriptures.

Brigham Young once said, "The doctrines contained in the Bible will lift to a superior condition all who observe them. They will impart to them knowledge, wisdom, and charity, will fill them with compassion and will cause them to feel after the wants of those who are in distress or in painful or degraded circumstances. They who observe the precepts contained in the scriptures will be just and true, virtuous and peaceable at home and abroad. Follow out the doctrines of the Bible and men will make splendid husbands, women will make excellent wives, children will be obedient, families will be happy, nations will be wealthy and all will be lifted up above the things of this life."

In the Juvenile Instructor for April, 1912, President Joseph F. Smith wrote: "That which characterizes above all else the inspiration and divinity of the scriptures is the spirit in which they are written and the spiritual wealth they convey to those who faithfully and conscientiously read them. Our attitude, therefore, toward the scriptures should be in harmony with the purpose for which they were written. They were intended to enlarge man's spiritual endowments and to reveal and intensify the bond of relationship between him and his God. To be appreciated, the Bible and all other books of holy writ must be studied by those who are spiritually inclined, those who are in quest of spiritual truth."

Many years ago that great Biblical scholar, Professor Richard

G. Moulton, who edited and who prepared the introductions and the notes for *The Modern Reader's Bible*, said of the scriptures: "We have done almost everything that is possible with these writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translation, and quarrelled over the revision; we have discussed authenticity and inspiration, we have mechanically divided the whole into chapters and verses, and sought texts to memorize and quote. There is yet one thing left to do with the Bible; simply to read it."

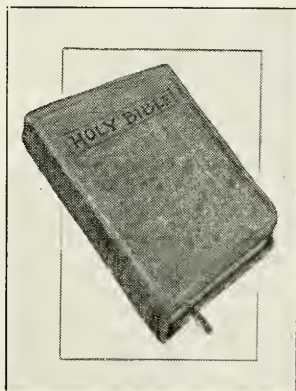
That great statesman and life-long student of the Bible, William Jennings Bryan, said: "My father, as devout a man as ever lived, early impressed upon my youthful mind the value of the teachings of Solomon. He would call me in from work a little before noon and read and comment on a chapter in Proverbs. I am afraid I did not always appreciate the priceless wisdom of the book from which he read. But when he died, just after I reached my twentieth year, I recalled his interest in the words of Solomon and I read Proverbs through once each month for a year. I so fully share the high estimate that he placed upon Proverbs that I have lost no opportunity to commend them to young men."

It has been said that it is not what we eat but what we digest that gives us physical strength. And so we might say, it is not what we read but what we remember and what we apply in our daily lives that gives us mental power and spiritual development.

I wonder how long it has been since you or I read the Book of Proverbs. And when we did read those wise sayings of Solomon, did we do so merely as readers or did we do so as students with pen or pencil in hand and notebook close by?

My appeal, therefore, is not merely for a greater reading of the sacred writings but for a more careful study and application of their teachings and for learning parts of them by heart. A real student, one who is reading with genuine earnestness for the purpose of actually acquiring knowledge, usually has at hand two books, one from which to read and the other in which to write.

I urge that we ourselves learn and that we teach our children to learn thoroughly, important quotations from the scriptures, as well as the important stories, morals and doctrines therein presented. And since the Gospel is to be preached to all the people in all the world, and further, since this preaching is the most important work to be done by the Church of Jesus Christ of Latter-day Saints, it is of great importance that we, the members of the Church, prepare ourselves as best we can to assist with this great work; and in order to do this effectively we must



become familiar with the language of holy writ, we must understand it accurately, enjoy its beauty and also become so imbued with its divine inspiration that we shall not only be willing but we shall be glad to do our very best to live in accordance with the teachings and ideals it contains.

Educators have recommended that an hour be spent at the dinner table when parents and children might discuss together the sacred scriptures. At such a time an important and profitable exercise would be the memorizing of important quotations.

What an excellent and valuable accomplishment it would be if all the adult members of the Church would, during the next six months, learn a few important quotations from the scriptures and teach their children to learn with accuracy the same quotations. May I suggest as examples two of my own favourite quotations and add a little comment concerning each of them. These are: John 3rd chapter, 16th verse, and Matthew 22nd chapter, 37th to 40th verses.

It seems to me that all who desire in their hearts and have the ambition in their souls to struggle to follow the unselfish example and teachings of Jesus ought to know thoroughly, ought to be able to quote accurately and to remember always John 3: 16:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

And now that other quotation, Matthew 22: 37-40, which is the M.I.A. theme for the whole Church for the season 1939-40:

“**T**hou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself.

“On these two commandments hang all the law and the prophets.”

There is no topic more deserving of special attention, consideration and understanding during these terrible days of strife and warfare than a study of the scriptures and in particular that portion of holy writ which has to do with the life and labours and teachings and example of Him who is called the Prince of Peace, of Him who is our Lord and Saviour, Jesus Christ.

Let me re-emphasize the importance of understanding and applying these words: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.”

With love of this kind in all human hearts, such destructive forces as hate and prejudice, poverty and beggary, crime and war would be everywhere greatly diminished if not completely eliminated from the world. Love for our Heavenly Father and for one another, as stated in the words of the Master Himself, is the greatest, the most fundamental element of religion.



The Prayer Of A Good Game Guy

Taken from the New York State Medical Journal

DEAR God: Help me to be a sport in this little game of life. I don't ask for any easy place in the line-up; play me anywhere You need me. I only ask for the stuff to give You 100 per cent of what I've got. If all the hard drives seem to come my way, I thank You for the compliment. Help me to remember that You won't ever let anything happen to me that You and I together can't handle. And help me to take the bad breaks as part of the game. Help me to understand that the game is full of knots and knocks and trouble. And make me thankful for them. Help me to get so that the harder they come the better I like it.

And, O God, help me to always play on the square. No matter what the other players do, help me to come clean. Help me to study the book so I'll know the rules, and to study and think a lot about the Greatest Player that ever lived, and other great players. If they found out that the best part of the game was in helping other guys who were out of luck, help me to find out too. Help me to be a regular fellow with the other players.

Finally, O God, if fate seems to upper-cut me with both hands, and I'm laid on the shelf with sickness or old age or something, help me to take that as part of the game too. Help me not to whimper or squeal that the game was a frame-up or that I had a raw deal.

When, in falling dusk, I get the final bell, I ask for no lying complimentary stones. I'd just like to know that You feel that I've been a Good Game Guy. . . .

The Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

VI. THE STRUGGLE OF CHURCH AND STATE

Continued

THE following period of thirty years was a period of still greater violence. John XIII (965-72) spent eleven months of the year of his election in a dungeon. He was succeeded by Benedict VI (972-74), who was followed by a certain Crescentius, John XIII. For thirty years the Crescentius family controlled Rome. The emperor dead, Crescentius de Theodora [Theodora's son] threw the pope into prison and soon after put him to death. Franco, a deacon, became pope as Boniface VII (974-83). "John XIV, . . . who succeeded Benedict, was starved to death in the Castle of St. Angelo, and Boniface VII ascended a second time the throne of St. Peter, and, after a reign of eleven months, perished in a tumult." (Funk)

At the death of John XV, the Romans left the emperor free to choose his successor. In consequence there followed one another in the papacy the first German and the first Frenchman to attain to the highest ecclesiastical honour, the former being the emperor's cousin and chaplain, Bruno, and the second, Gerbert, Bruno's tutor.

After the emperor's departure Crescentius Numentanus, who had usurped the government, set up John, bishop of Piacenza, "commonly known as John XVI (997-98)" as pope.

There now followed a period of such disorder, though the selection of the pope (bishop of Rome) was largely dominated by the emperor of the Holy Roman Empire, that the manner of choosing the pope was changed.

While one party was seeking to make Gregory bishop of Rome (1012), Alberic, a descendant of Theodora, entered the city of Rome, and placed three members of his own family on the papal throne; two of these were his brothers and the other his son. The first of these, Benedict VIII, disputed the papal throne with Gregory. The case was referred to the German king, Henry II (1012-24), who decided in favour of Benedict, who, in turn, gave him the crown of the Holy Roman Empire. Benedict's brother became pope as John XIX, and was succeeded by Silvester III (1045), twelve years of age. After seven weeks Silvester III gave way to Gregory VI (1045-46). The new pope had obtained the bishopric of Rome "by payment," but "this may be excused on the score that corruption then prevailed universally." (Funk)

Gregory VI was succeeded by Clement II who strove to inaugurate reforms. The next four popes were all nominees of the emperor, as was Stephen IX (1057-58). Stephen's death was followed by the disorderly election of Benedict X (1058-59). In a new election, Nicolas II (1058-61) was declared pope. "The

introduction of some order into the papal election now seemed the most pressing need, the problem being to devise a means by which it might be freed from the influence of the Roman nobility, and also from that of the emperor, who had latterly enjoyed complete control over it." (Funk) This matter was settled at the Lateran Council of 1059. According to the decree then issued, the right of election was to belong to the cardinals, "the remainder of the clergy, and the laity, were to have merely the right of acclaiming the cardinals' choice." To the emperor a right of confirmation or recognition was conceded.

This, however, did not end division in Rome. The imperial party at Rome sent an embassy to Germany to request the appointment of a new pope. In the meantime Hildebrand secured the election of Alexander II (1061-73). In a Council held at Basel, Henry IV secured the nomination of Honorius II. The schism continued until the death of Honorius in spite of the fact that in 1062 Anno, archbishop of Cologne, kidnapped the King. Honorius, however, without the power of the empire behind him, was unsuccessful in an attempt to gain possession of Rome.

Not only in Rome, but elsewhere, the bishops were usually not nominated by the church. Many bishops had acquired the rank and rights of the feudal nobility, in some cases, the rank of earl. As such, kings and dukes sought to win control over them. Among the Franks, the king invested the bishops with the ring and staff that had come to be the insignia of the office. After the death of the bishop, the ring and staff were given back to the king who then conferred them anew. "It was only occasionally that a church received the right of electing its own bishop" (Funk)

There was no longer an Apostle to nominate bishops; in consequence, the approval by the people and the Priesthood (Elders and others) of the church had become an election, orderly or violent. At times one element gained the ascendancy over all others; for instance, the clergy; the people, often as a mob; a powerful individual, noble, prince, king, or emperor. Frequently a faction of the nobility of Rome, of the "Senators," or a single noble had controlled the election; and for a period of forty years



Chateau du Chillon
on Lake Geneva, Switzerland

Continued on page 830

THURSDAY, DECEMBER 28, 1939

EDITORIAL

1840—1940

AS we write the last Editorial for 1939, we have before us Volume I of the MILLENNIAL STAR, published in 1840, and from it we quote part of the Editor's address to his patrons.

"Manchester, May, 1840."

"It is with heartfelt joy and satisfaction we have the pleasure of sending forth the first number of the MILLENNIAL STAR—that luminary, which, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

"We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life. . . .

One Lord, One Faith, One Baptism

"IN matters of doctrine, we shall contend for *one* Lord, *one* 'I' faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and, in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints. . . .

"As to 'the powers that be,' we shall teach men to fear God, honour and respect the laws, and all who are in authority until He (Christ) reigns, whose right it is to reign.

"In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and 'that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine.'"

The policy of the STAR has changed but little in these one hundred years. It is still published for the benefit and guidance of the noble, the rich, the brave, the poor. It is still hoped that the sublimity of its truths may interest "and edify the learned, and instruct and enlighten those in the humbler walks

of life." In matters of doctrine, it has changed not at all, except as additional revelation has brought new truths. It continues to admonish its readers to honour and respect the laws, and those in authority. In style, it is still plain and simple. It continues to proclaim with unabated assurance that Christ will reign personally upon the earth, and that we shall have a millennium of peace.

The past century has witnessed many wars, much sorrow, the rise and fall of thrones and empires, such marvellous achievements in science and discovery—in the mastery of man over the forces of nature—that they who wrote in 1840, would have classed them with the miraculous.

But though we have come through many vicissitudes and are proud of our accomplishments and dominion, we face 1940 conscious of the fact that the continuance of our civilization is threatened by the very devices of which we were wont to boast.

There is need today as there was one hundred years ago to sound a warning to all men everywhere, the high and the low, the rich and the poor, that the arm of the Lord has been made bare, that His word has gone forth, that His purposes are about to be fulfilled. We quote from the revelations of the Lord through the Prophet Joseph Smith, and urge all to read and heed the warning.

The Lord Speaks To His Children

HEARKEN, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these the last days. . . .

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. . . .

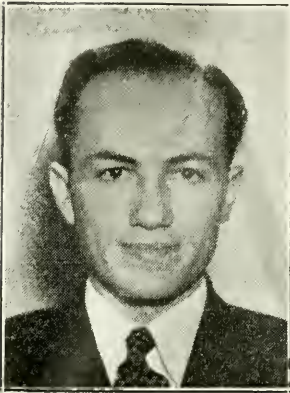
"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion."

For one hundred years, the elders of the Church have been active in the various countries of Europe proclaiming the truths of the Gospel. 1940 sees them withdrawn from practically the whole of Europe. Let all Latter-day Saints in humility rededicate their lives to the cause of truth. Let us with calm courage face the future in the knowledge that after the great scourges predicted in the scriptures, there is to be a sabbath of peace and righteousness, and that they who live the Gospel of Christ will reign with Him throughout the millennium. As we face 1940, let us take courage in the thought that we are one hundred years nearer the millennium than were the gifted and courageous souls who published the first volume of the STAR.

—HUGH B. BROWN

The Purpose Of Life

By ELDER LOWELL L. BENNION



Lowell L. Bennion

JOSEPH SMITH, the founder of the Mormon Church, had some definite and encouraging things to say about man's life on earth. He rejected, without reservation, the traditional pessimistic view of historical Christianity that man inherited the guilt of Adam. In place of this interpretation he declared that "man will be punished for his own sins and not for Adam's transgression." This, he felt, was more consistent with Christ's representation of His eternal Father as a God of love, mercy, and justice and with the Saviour's high regard for the worth and sanctity of human personality.

The Mormon prophet did more than liberate man from the shackles of inherited guilt and the accompanying pessimistic attitude toward earth life. In a positive manner, in simple and unmistakable language, he proclaimed the significant truth: **"MEN ARE THAT THEY MIGHT HAVE JOY."** The creation of man's mortal life was the purposeful work of God. The essential conditions thereof, as we know them, are good for man. Let him "earn his bread by the sweat of his brow"—let him cope with the very real forces of a material world—with sorrow, suffering, and even death; and, as in every challenging game, let there be the possibility for gains and losses.

In the light of this philosophy of man, the function of religion is not merely to save him from the consequences of sins inherited and committed in earth life, not to help him flee from the normal relations of marriage, family, and economic affairs. No, the religion of the Latter-day Saints is designed to help man enjoy a richness of life here and now, in all of its wholesome manifestations. Let there be health, economic security, a search for truth, happy marriages, and children bubbling over with a love for life! Let the Gospel of Jesus Christ fulfil the words of the Master recorded in the Gospel of John, "I am come that they might have life and that they might have it more abundantly."

How can we find joy in life? What is the abundant life? In suggesting a partial answer to these questions, we wish to take a long range, eternal view. We believe that man's basic desire is for life and more life, to experience life in its deepest and fullest sense. This desire he may satisfy increasingly as he pursues the greatest life in the universe, that of God.

Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And that "this is life eternal,

that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17: 3)

How may we know God? Indeed, how do we come to know anyone—friend, neighbour, sweetheart, father, or mother? We learn to know them as we are able to share their feelings, memories, hopes, aspirations, and their labours. To know God, we must know the power of love, the strength of integrity, the meaning of intelligence, and the other great attributes of character which we ascribe to Him. To know God we must share increasingly in His work of "bringing to pass the immortality and eternal life of man."

The attributes and work of God were revealed most fully and convincingly in the life of His Son, Jesus Christ. The Master taught us the meaning of God's love and work in the parables of the prodigal son and the lost sheep, and even more in His own great love for all men. Christ was confident that He could lead men to a knowledge of God and a fullness of life. He declared to the woman of Samaria, at Jacob's well:

"Whosoever drinketh of this water (meaning from Jacob's well) shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4: 13-14)

Latter-day Saints are disciples of Jesus Christ; our religion, the Gospel of Jesus Christ; our Church, the Church of Jesus Christ. We accept Him as our Guide, as the fullest life known to man. In the words of a song penned by Eliza R. Snow, we believe that—

"He marked the path and led the way
And every point defines,
To light and life and endless day
Where God's full presence shines."

To those who hunger and thirst for the joy of living I can with deep conviction and assurance recommend that you follow the admonition of the Book of Mormon prophet Alma, wherein he pleads with his people to plant the seed of faith in Christ with the promise that—

"It will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me."

And Alma concludes that if we will nourish the word of Christ—

"By and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst." (Alma 32: 28, 42)

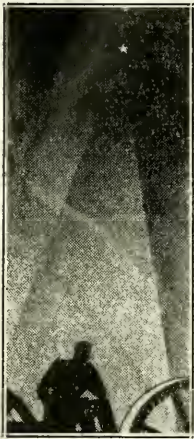
"Man is," indeed, "that he might have joy"—even to the extent that he may come to know God and share increasingly in the abundance of the life divine.

Following The Star

By MARGARET WALKER

SECOND PRIZE CHRISTMAS STORY

FRANK WILSON completed his flourishing signature, and laid down the pen. He had just signed over his business to the Beverley Syndicate, his former rival. The door closed behind him, and as his footsteps resounded on the hollow pavement outside, a cold fear gripped him. No longer was he owner-manager of the Tryon Company, once the foremost manufacturing concern in Pentville, but just another "unemployed." He drew in a deep breath of the sharp December air to clear his mind of conflicting thoughts. It was nearly dark now, and he plodded on with his eyes turned toward the stars.



Frank called it
his star.

Twelve years ago, on Christmas Eve, he had walked this same road with his father, and as they looked into the heavens, one star shone more brilliantly than all the others. Frank called it *his* star—the star of success. Its magnetic influence held a new significance for him. Like the wise men of old, he considered it a good omen, and as they had followed the star in joyful anticipation of finding their promised King, so he resolved to set out with eager determination to reach his desired goal. Fate had been kind. Happiness and prosperity had been his. His business training had proved its worth, and his father felt fully repaid for the confidence he placed in his son.

Ruth Wilson had been a charming and helpful wife, and when little Joy was born, their happiness seemed complete. Perhaps too complete, for soon after, his father was taken to rejoin the mother Frank had never known. As the business prospered, so Frank's responsibilities increased, causing him to miss his father more than ever.

Transactions discussed over a friendly drink or two often led him to accept, with a view to further business, invitations which his father, had he been alive, would have refused; for he, being older and more experienced, knew that business so gained would mean moral loss to himself, and although he professed no religious creed, he conformed to the teachings of the Master who said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" This principle had governed all his business dealings and he had never had cause to regret it.

Soon Frank found himself surrounded by worthless friends and flatterers, whose gambling and frequent drinking parties quickly drained his resources. Debts accumulated and his home life as well as the business suffered, until finally he was

obliged to sell out to avoid the disgrace of bankruptcy.

Tonight, as he beheld the stars, his star of success seemed to be mocking him. Having tasted of the fruits of luxury so long, it was going to be hard to accept less, and the jumbled thoughts of his mind taunted him with what might have been.

When dinner was announced, Frank followed Ruth into the cozy little room they always used when alone; he noticed it was already decorated with festive gailands and streamers. Should he tell her now, or let them enjoy Christmas as they had planned?

The door-bell rang and Mary announced a Mr. Bradley.

"Well, if it's not my old college pal," exclaimed Frank. "I thought you were still in America. Come along, John, and meet my wife. Mary, set a place for Mr. Bradley."

During the reminiscences that followed, Frank realized that even for a friendship such as this alone, life was worth while. No longer did he feel depressed. A new determination and hope cast a radiance over his face.

Frank confided his story to John, who, he learned, had now been transferred by the Anglo-American Company for whom he worked, to a branch in a neighbouring town.

"Do come and spend Christmas with us," said John. "My wife and children are longing to meet you."

On Christmas Eve, Frank's car drew up outside "The Willows" and a happy and memorable meeting followed. Ruth found Margaret Bradley a delightful companion, and Joy was soon at home with her new playmates.

Ruth noticed that a blessing was asked at each meal, and that the Bradleys never drank tea, coffee, or wine, or smoked. Soon a very interested Ruth was learning from Margaret all about the Word of Wisdom as the key to good health. Frank learned how John's business associates in America had first introduced them to Mormonism, so that they, too, had embraced it. John related how obedience to its teachings, especially the law of tithing, had brought them manifold blessings, and Frank, too, felt inspired.

"You remember, John, how I tried to follow the star of success and failed, and yet you reached it unknowingly."

"Yes," answered John. "But I, too, followed a star—the star of the Gospel of Jesus Christ, from which all others radiate, for it is said, "Seek ye first . . ."

"Goodbye, and thanks for the finest Christmas ever. And, as for the job you promised me, I'll be there," shouted Frank as the car moved away. When it reached Pentville, three happy "converts" alighted.



He who would leave footprints on the sands of time will have to wear work shoes.—Ruth Smeltzer

THE PROTESTORS OF CHRISTENDOM

Continued from page 823

after the crowning of King Otto as emperor at Rome in 962, the popes were nominated by the German kings."

The disorder in choosing the bishop of Rome was such that not even semi-official lists of the bishops agree; "the names of Leo VIII and Boniface VII are wanting in many modern lists, whilst other popes follow each other in different order. The list in St. Paul's Basilica at Rome mentions four popes whose names will not be found in the list given at the end of the present work. On the other hand, the *Gerarchia cattolica*, as revised in 1904, omits two names contained in our list." (Funk)

Incidents in dispute in the history of the papacy have been omitted. Dr. Funk, a Catholic authority, has been frequently referred to in order to indicate the undisputed fact of the use of force in the determination of who should be elected pope or of who, once selected, should exercise the office, and in order to avoid unfavourably biased accounts of the papal history and, as far as possible, unsavoury details; the one purpose here being to establish the use of force and the departure from apostolic usage.

I ncreasing differences between the Eastern and Western churches ended in a complete separation in 1054. About 720 a dispute had arisen concerning the use of statues and pictures in the churches. Later there had been strife between Pope Nicolas I and Photius, Patriarch of Constantinople and head of the Eastern church. At the Synod of Constantinople (867) the Roman church had been accused of heresy; the celibacy of the priests had been denounced; and the two churches had disagreed concerning the Holy Ghost: the Western church asserted that the Holy Ghost proceeded from the Father and from the Son; the Eastern church omitted "and from the Son" (*filioque*). In 1054, each church excommunicated the other.

Did the Lord take care that the exercise of force in the West should always be on the side of the candidate He had chosen to be His servant or did He no longer have a church and servants whose authority He recognized?

The Eastern church had been subjected to force to as great an extent as the Western church. Was one of these excommunications recognized in heaven? Were both recognized? Or were both of the excommunications unnecessary in a world that had long since lost divine authority and purity of doctrine?



"He is the best prophet who, recognizing the omnipotence of Truth, comprehends most clearly the great forces which are working out the progress, not of one part, not of one nation, but of the human race. History is replete with predictions which once wore the hue of destiny but which failed of fulfilment because those who uttered them saw too small an arc of the circle of events."—William Jennings Bryan.

Leeds District Conference

"IN spite of the chaotic condition of the world, Christ still lives; and there is more than ever before need and justification for Christmas." With these words, President Hugh B. Brown concluded the semi-annual Leeds District Conference, held in the Bradford Branch Chapel under the direction of the district presidency on Sunday, December 17th.

In conjunction with the conference, a District Priesthood meeting, which was devoted to the bearing of testimonies, and conducted by John C. Harrison of the district presidency, was held on Saturday, December 16th.

The first session of the conference, Sunday morning, was also conducted by Brother Harrison and reports were given by the superintendents of the Sunday School, Y.W.M.I.A., Y.M.M.I.A., Relief Society, and Genealogy. Musical selections were rendered by Brother Fred Laycock, the Bradford Gleaner Girl Chorus, and the Sunday School group.

The concluding session of the conference convened Sunday, at 2.30 p.m. and was conducted by Brother Laycock of the district presidency. Speeches were delivered by Brothers Thomas Watkins, John C. Harrison, and Herbert Walker, and the music was provided by the Bradford Gleaner Girl Chorus and Brother Laycock. President Brown, having spoken in all the preceding meetings, again addressed the saints and friends of the district. He pointed out how Christ appeals to all, regardless of their occupation or personality type, who can catch the vision of His life. Only through proper adjustment to Him can we expect to receive the blessings promised to those who are faithful.



TIME

(A thought for the New Year)

I have only just a minute;
 Only sixty seconds in it.
 Forced upon me, can't refuse it,
 Didn't seek it, didn't choose it.
 But it's up to me to use it,
 I must suffer if I lose it;
 Give account if I abuse it.
 Just a tiny little minute,
 But Eternity is in it.



DEATHS

KENDALL—Funeral services for Feodora Elizabeth Kendall, who passed away Saturday, December 9th, aged 70 years, were held on Wednesday, December 13th.

NELSON—Funeral services, conducted by Branch President John Massey, were held on Saturday, December 9th, for John Nelson, who passed away on Monday, December 4th. The grave was dedicated by Brother William Boreham.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

December 18th, 1833:—Joseph Smith Senior, was ordained the first Presiding Patriarch of the Church in this dispensation by his son, the Prophet.

December 20th, 1839:—Elders Samuel Mulliner and Alexander Wright, two natives of Scotland who had emigrated to Canada where they received the Gospel message, carried the restored Gospel to Scotland for the first time.

December 25th, 1832:—The Prophet Joseph Smith prophesied the American Civil War which he said would break out in the state of South Carolina. The war commenced about 28 years later in the state of South Carolina.

December 25th, 1837:—The first general conference of the Church in Great Britain was held in Preston. About three hundred saints assembled and one hundred children were blessed during the day.



From the Mission Field

DOINGS IN THE DISTRICTS

Bristol

The Cheltenham Branch reports that in the future, meetings will be held at the following address: Latter-day Saint Rooms, Royal Well Place (entrance Chapel Walk), Cheltenham.



Leeds

On Saturday, December 9th, a social was held in the home of Sister Annie Wrigglesworth to provide funds for members serving in His Majesty's Forces. A supper and games were enjoyed by those in attendance.

George Camm, of Leeds Branch, was recently appointed Genealogical Supervisor of the Leeds District.



Sheffield

On Saturday, December 9th, a district social was held in the Latter-day Saint Chapel under the

direction of the Sheffield Branch M.I.A. The Doncaster and Sheffield Gleaner Girl Choruses rendered musical selections on the programme and individual items were given by members of the various branches. Games and refreshments were under the direction of Sister Winifred Bailey.

In a priesthood meeting held Sunday, December 10th, George H. Bailey was ordained a High Priest and set apart as Sheffield District President by President Hugh B. Brown. Brother J. R. Bargh will act as his counsellor, having been set apart by Elder Jack H. Adamson. Brothers G. E. Lloyd and Douglas Walker were ordained priests by President Brown and Elder Samuel S. Musser, respectively.

A baptismal service was held in conjunction with the Sheffield District Conference for Marie Hobman. Doncaster Branch President Alvin Holton baptized and President Brown confirmed the candidate.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Halleraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Chissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

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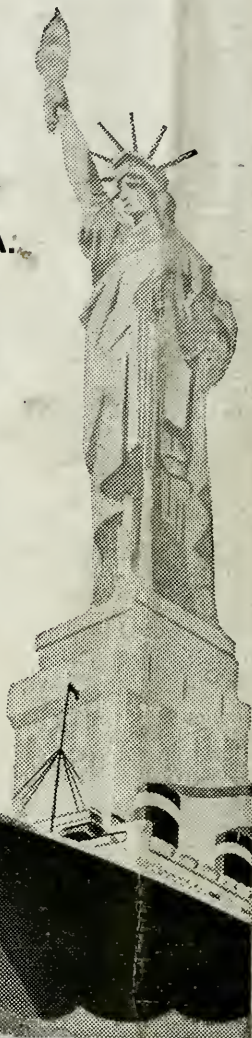
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